

ANNOTATIONS
ON THE
TATLER.

Written in *French*

By Monsieur Bournelle;

AND

Translated into *English*

By *Walter Wagstaff, Esq;*

PART II.

Ex Quovis Ligno non fit Mercurius.

LONDON: Printed for Bernard Lintott, at the Cross-Keys between the two Temple Gates, Fleetstreet. 1710.

NOTATIONS

ON THE

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THE PREFACE.

Since the Writing of the First Part of Annotations, Monsieur Bickerstaff has been Unhappily seduced by a Malevolent Star (for Astrologers themselves are subj^{ct} to the Stars) to descend from a Wit of Mode, to a most Ungracious Politician; This Downfal is the more Surprizing, and must be charged upon an Over-ruling Planet: Since there is no Reason to suspect, that he dropt the first Character for want of necessary Supplies; It is not above a Month ago, that he received a Learned Dissertati-

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on upon Easy Chairs, in Company with an Incomparable Essay on the Order of Rangeresses : which was followed by a Pacquet of Letters from Lewis the Little, and Pasquin the Great : together with Accounts of Sixteen Divorces, Eight Sighs, an Epigram and a half, Four Tragical Sneers, Ten Comical Groans, the Symptoms of a Dropsical Dutch-Dog, the deplorable Case of a Discontented Monkey, the Disasters of a Dormouse, a new System for Tooth-pickers, the Inventory of an Abegail's Strong-Box, with many other Matters of a serious Nature, and designed for the Publick Good : enough to have cured the Author's Melancholy for the Absence of his Friends in Ireland, and preserved the Ballance between his Lucky and Unlucky Days and Diaries ; But the Political Lunacy unfortunately seized him : Which has intirely changed him into a Litteral Conjuror, Uttering himself in all the frightful Jargon of—
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Government—Ministry—Constitution—Party—Publick Good—Right—Nature—and Society, which is the Incessant Rhetorick of the Privileged Persons within the Rules of Moor-fields, that are out upon Bail, with a Horn and a False Beard, soliciting for Rent, and testifying their Good Affections to their Cozens and Confederates.

How far the Irresistable Influence of the Kit-Cat contributed towards this Transformation, is no such Unfathomable Secret; 'Twas a Received Method of our Ancestors, to temper the Facundity of the Court, by Intermarriages with the City; a shorter way has been discovered of late: and by Transplanting a few Wits into the Region of Politicks, and taking a like Number of Aldermen into the Territories of Wit, Both those exorbitant Humours received a very agreeable Alloy and Temperature; Whether Sir Harry or Sir Gil-

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Gilbert, a Whole Plumb or Half a one, is to take the Place of Monsieur the Tatler, during his Remove to Garraway's, and all the Time of his Transformation, is not yet certain; 'Tis highly probable if the Political Fit lasts long, he may find his Successors of the City expelled both from Brawn's and St. James's, and himself refused the Privilege of Reassuming the Jack-pudding, unless he Burlesque his own late Heroicks, and cry up the Medicines of his New Masters.

Turning Statesman, and drudging for the Philosophers Stone, are Toils not altogether unlike each other; Buf-feting with Fire, Labouring in Smoak, Wearing out of Lungs, and Tiring one's self with Expectation, are Mis-fortunes common to both these Projects; 'Tis converting real Gold to Dross, out of a Prospect of converting Dross into real Gold; Like Boys sporting with Bubbles, we may please our selves with the floating

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floating of the Liquid Surface: To see the White, the Red, the Livid, and the Black, succeed each other by turns, and boil up in an agreeable Mixture: till the whole Concoction sinks by Degrees, and settles in a Caput Mortuum: and the wretched Undertaker, like the Renowned Mr. Charcoal, from Boasting of Fire, Metal, and Melioration, from Opportunity and a Crucible, from Projection directly Sol, and turning Bars into Ingots, is at last reduced to that declining Intreaty—Sir, Can you lend me Half a Crown?

No Body is so nearly concerned in this unlucky Change made by the Disastrous Bickerstaff, as Monsieur Bour-nelle: for when a Wit sinks to a Politician, he always descends at least five Degrees beneath a Comment, and the Credit of Annotations; He therefore heartily concurs in all the Measures taken by Monsieur the Tatler's Friends, to rescue him at once from State-Affairs
and

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and Perdition; He subscribes with both his hands to the late Protest solemnly made by the Renowned Jacob, who always moves *sinistro Pede*, and is for that Reason rank'd amongst Infidels at the very Bottom of the Thermometer; Nor does he less approve the fortunate Project of Placing the Distemper'd Haac, in the Posture and Circumstances of the Celebrated Cervantes; In short, he is willing to join in any thing for Monsieur's Good: and instead of relying upon any Recruits from Ireland, would consent most willingly to dispatch Pacolet with a Pint of Oil to the Moon, rather than this luckless Patient should not once more recover his Wits.

It is impossible to judge what a Noble Crop of Criticisms Monsieur Bournelle had in view, upon an intire Reliance on the good Circumstances of his Correspondent; that he was not yet quite out of Fools and Concombs, nor strip of all

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all his Gamesters, Bullies, and Squires: but had a very ample Fund to proceed upon, without Recourse to the Desperate Methods of proving Generals Antimonarchical, and Divines incapable of Riding the Great Horse; But now he is forced to conjure him, by the Invisibile Hinge of Cynthio's Snuff-box, by Castabella's Middle Finger, by the Crest of Jeffery Chanticlear, and the Right Foot of Brawn's Porter, to return to his Right Senses again, and to his Quarters at the Kit-Cat, and to remember the First of October: Otherwise, he will not be thought worthy of having Remarks made on him by Monsieur Bournelle, or of being laugh'd at by all Mankind.

I cannot help taking his Part against one sort of Men, who insolently assume the Character and Privilege of Readers, without any lawful Call thereto: and undertake, by way of Exposition, to match all his Beauties and Monsters in
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that Element to which themselves belong ; that Philander, who at St. James's goes in a full-bottom'd Wig, wears two black Twists in Holbourn, and an even Ballance of unpowder'd Hair on each Shoulder, in and about Garraways ; That Greenhat, which at Will's signifies a Critick, seven Miles deep in Essex, stands for a Town-Biter : and the very same Favonius, who at the Smyrna passes for a Minister of State, within Ludgate, is taken for a Common-Council-Man ; Monsieur Bournelle has been a very Great Sufferer by these Vertuoso's ; Because he did not call his Adversary Names, some Coffee-houses denied him to have the True Essence of a Pamphlet ; and at Will's he was utterly discountenanced, for insisting on Grammar ; He therefore gives notice, that his Annotations are designed only for those Learned and Polite Readers, who write without Blotting, and talk without Swearing ; If Monsieur Bickerstaff

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is pleased to think him a Barking Puppy, he desires him to speak his Mind : always provided, he does not at the same time call himself Leo or Luna.

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It is to be observed that the author of this work has not only been careful to select the most accurate and authentic sources of information, but also to give a full and complete account of the progress of the science, and to show the manner in which it has been cultivated by the various nations of the world.

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PART II.



Tatler, N. 33. P. 238.

I Had like to have Named *Wife* in the Number; but the Senseless World are so mistaken in their Sentiments of Pleasure, that the Most Amiable Term in Human Life is become the Derision of Fools and Scorners.

MRS. *Jenny Distaff*, fond of the Name of *Wife*, for the sake of the *Thing*, would not Hazard her Happiness in Crowding that Name among the Honoured

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Names

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Names of Mother, Daughter, and Sister, that she might not Disoblige the Senseless World: For a Lady in a Single State ought to have a Particular Regard to the several Sorts and Orders of *Fools*; To Affront and Disoblige this Rank of Men, and to mention things in Direct *Opposition to a Senseless World*, is the Particular Talent and Province of her Brother *Isaac*.

Tatler, N. 33. P. 239.

What made you Look through your Fan, when your Eyes should have been turned upward, or *closed in Attention* upon better Objects.

What those Objects are, upon which a Lady's Eyes may be said to Look *with Attention* after they are *Closed*, will be very Difficult to Discover with the Clearest Light, and the most Piercing Eyes broad open; But when you talk of the Fair Sex, of Angels and Cherubims, you ought not to speak of their Looking or Gazing, but after the *Seraphick Way* and Method of *Intuition*.

Tatler, N. 33. P. 241.

I had, while he was coming forward, Time to reflect, that I was betrayed ; the Sense of which gave me a *Resentment* suitable to such a Baseness.

NO Princess in a Tragedy ever express the Resentment of a Baseness, in such Heroick Exclamations as *Mrs. Jenny* does upon this Pressing Occasion. Instead of a—I'll tear his Eyes out.— or—a—Let me come at Him !—or—Oh for a Dagger or a Draught of Poyson ?—the Vulgar Barbarous Flights of *Eastern Heroines*— She falls in a mighty Rage at the Feet of her Detested Foe, and Transported with Choler, crys out—On my Knees, my Lord !—Pitty me, on my Knees—on my Knees ?— A Posture of Resentment and Defiance, Preliminary to the most Dreadful Actions and Rencounters ! The very same, in which *Monsieur the Tatler*, by way of Addition to the Works of *Le Brun*, Draws the Mighty *Alexander*, when Combating the Enraged *Thalestris*.

Tatler, N. 34. P. 243.

Ever since she took this Liquor,
which I call *Bickerstaff's Circum-*
spection-Water, she looks right
forward.

THE Etemologists must have a Care
how they averr, that *Circumspection*
Water, if it Operates the right way, will
make a Lady Look *Round*, or as the Vul-
gar say, *Look about her*, instead of *Looking*
Right Forward: For the Answer from
Experimental Phylick is very Easy, that
most Medicines, that are applyed to Fe-
male Distempers, Work chiefly by *Oppo-*
sition, and sometimes by *Downright Con-*
tradiction; This very Water, for Exam-
ple, as Described by *Monsieur Bickerstaff*,
in the very Next Lines, *Is the only true*
Cosmetick, because it changes the Face
you admire, *into downright Deformity.*

Tatler, N. 34. P. 246.

Oh! Ladies, Ladies, not half that
Air, you'll *Fire* the House.

This

THis Unavoidable Propensity in the Fair Sex to *Fire Houses*, is a Reason in Natural Philosophy, that Introduc'd the Immoderate Use of Looking-glass in the Room of Wainscoat, to Divert and Retort those Glances, that would otherwise Burn Down the Apartment; Hence a Perpetual Fixedness, and Intent Gazing on these Lucid Pannels, is not Vanity in a Fine Woman, or Love of her Self, but of the Publick: And therefore the several *Offices of Insurance* ought to have a Particular *Regard* to this Saving and Useful Manufacture, and to encourage it accordingly; But then, such is the Unstable Condition of Human Nature, when we are secure on one side, we are attack'd on another; When we had Contriv'd a Way to keep off the Lightning and Glances of the Fair, or as the more Gross and Corpuscularian Naturalists explain it, Their *Caleliffick Particles*: Now we are in danger of being set on Fire with *Air*. That Element which should Cool us, is brought to kindle up more Fire, and to Inflammé us. What Sultry Airs those were, which Lady *Mongihel* gave her Self and her Lover, when she burnt Sir *Andrew* out of his Seat in the *North*, they know very well, who are acquainted with the Nature of the Soil, as well as Temper of the Climate. It is

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very Strange and Terrible to Consider, how in that Dear Destroying Sex, all the Elements Conspire together, in a Poetical Description, and naturally tend to this one Grand Business of *Inflammation* ! Their most *Solid* Parts Inflamm, and their most *Aerial* ; Their very Tears, the *Watry* Element, are Scalding ; Their *Looks* Scatter Rays : Nay even their *Motion* Fans the Fire ; In short, were Woman a Creature as *Cumbersome*, as she is *Inflaming*, None of that Sex would outlive their Beauty, but must expire as they liv'd, in a Blaze. There is all the Reason in the World that the *Coolest* Element in a Fine Lady, even Her *Air*, should Fire, when the *Hottest* and most *Fiery* about Her, is made to *Cool* and *Extinguish*.

Tatler, N. 34. P. 247.

Clidamira, you are Pretty : but *Damia*, you are a very Pretty Lady. For, said I, Beauty loses its Force, if not accompanied with Modesty.

WHat a Reconciling Complaisance is it, to Distinguish *Clidamira* and *Damia* only by Degrees of the same Virtue, when one has Modesty and the other Wants it ! How Extraordinary and Oblig-

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liging is the Compliment on Both Sides ! *Damia* is very Beautiful, because she is Modest ; and *Clidamira* must be very Beautiful too, for *Monsieur Bickerstaff* allows her to be Pretty, tho' she wants that, which, as he says, takes away Beauty : and that Beauty then, which even want of Modesty cannot take away, must be as Extraordinary in it's Effects, as it is in it's Description.

Tatler, N. 34. P. 248.

Their Faculties Dissipated by Attention to too many Things.

TOO many Things will Dissipate the Faculties, and Attention is the Proper Remedy for this ; But to have the Faculties *Dissipated* notwithstanding *Attention*, must absolutely bring a Man to the Highest, and most Sovereign Degree of *Wit*, that is, to a State the nearest *allied to Madness* : And in expressing such a State what has any Author to do with *Sense* ?

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Tatler, N. 34. P. 249.

To my Knowledge, of this very Hat, it may be added, that the Covering of Straw was never used among the *Jews*, since it was demanded of them to make Bricks without it.

IN this Place *Monfieur the Tatler* undertakes to Confute the Pretended Antiquity of *Don Saltero's* Gimcracks, and among others, he excepts to a *Straw-Hat*, which the *Don* averr'd to be, *Pontius Pilate's Wife's Chambermaid's Sister's*. His Reason against this Relick, That the *Jews* never used any Covering of Straw since they were Required to make Brick without it, is with Submission not quite so Convincing, as it ought to be in a Matter of this Importance ; For in a very Ancient Account of King *Solomon's* Stables, we find that his Grooms made use of *Straw* : and it is not Improbable that the Sister of a Chambermaid, nay that a Chambermaid her Self, might upon an Extraordinary Occasion, and in the Familiar Intercourses of Domesticks, make Use of these Materials for that Sort of Covering,

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ing, which in Oeconomie is call'd, *Bed-*
ding.

Tatler, N. 34. P. 249.

Gingivista, In our Language, *Tooth-*
Drawers.

TRanslators ought to be Reconciled with
one another, as well as with their O-
riginals. If *Gingivista* are *Tooth-Drawers*
from *Gingivia*, Signifying a Gum: *Edenta-*
tores ought to Signify Menders, or Curers
of Gums, from *Dens* a Tooth. I know
Don Saltero upon the least Intimation
would have added to this Remarque: but
his Natural Aversion to *Mumblers* and
Nibblers will not permit him to be in a
Humour, to Judge in this Cause, For
his Business is altogether with Down-
right *Carpers* and *Bisers*.

Tatler, N. 35. P. 251.

His Dullness was much more Re-
gular and Fluent than Before,
and he went on currently enough
in that Style which the Learned
call, *Insipid.*

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A Bard of Renown has said, that a Gentle Stream may not be a Dull One : and then 'tis very easy, for a Dull One to have a Current and Fluency ; Indeed it were to be wish'd, that all Insipid Streams and Rivers of Dullness had a very strong Current, provided they were not *Inexhaustible*, for the more Rapid they are, the sooner they'll Pass by into the Boundless Ocean of *Stupidity*.

Tatler, N. 35. P. 253.

Very much Intelligence, and a General Knowledge of who and who's together, cannot fill up her Vacant Hours so much, but that she is sometimes obliged to descend to Entertainments less Intellectual.

Unaccountable *Sagissa* ! Whose Entertainments are so vastly Different from her Amusements ; What a Superior Glory is there in a Publick Employ, put in Competition with a Private Pleasure and Satisfaction ! When the Lady Concern'd her Self in the Business of — *Who or Who's together*, That was an In-

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Intellectual Affair : And now she follows the Example of her own Pupils, and tries to put *her Self and Somebody else together*, she grows Carnal and Sensual. But to make Procuration the Spirit, and Enjoyment the Flesh, and after that to join them together, is a Composition that directly answers, to the Whole Essence of Human Nature.

Tatler, N. 35. P. 253.

Cynthia is resolved to fall in Love the *Good Old Way* of Bargain and Sale.

IN another *Tatler*, *Monsieur Bickerstaff* banters the Novelty of this Way of Love by *Bargain and Sale* : Calls it a very Late Invention, and Reckons the first Conveyancer that Drew Jointures and Marriage Settlements, among the *Moderns* ; But any thing never so New and Fresh, soon Grows Old and Stale in the Matrimonial Account, which is a State of the most Early *Satiety*.

Tatler, N. 35. P. 254.

I shall not trouble you with my Sentiments, till I know how they will be received. For

FOR a Gentleman to Write a Lady a Fine Letter *without troubling her with his Sentiments*: And to Resolve not to Communicate those Important Sentiments, till he knew *how they should be Received*: Whilst the Lady must Condescendingly satisfy him, How she is resolved to Receive such Sentiments as she never saw or heard of: are all such Charming Inconsistencies, as Love, who always excuses the Follies he makes, will place among the Extraordinary Proofs of a Violent Passion; They who Read Souls in Eye-lids, Expound Airs, Contemplate Motions, and Interpret upon Ribbons and Colours, have no Occasion for Vulgar Writing and Reading, or to pass their Sentiments into Ordinary Scroll and Billet, which is only—*Love according to the Letter.*

Tatler, N. 35. P. 258.

Of the Sixty Battalions design'd to be employ'd in this Siege, Seven are *English, viz. Two of Guards, and the Regiments of Argyle, Temple, Evans, and Meredith.*

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M*onsieur the Tatler* has a very Satyrical Account of the Military Performances of his Brethren the News-Writers, when their Foreign Intelligence is obstructed; How they Marshal an Army, set out the several Columns, and Recite Muster-Rolls; How one is Six Deep, another Raifes Recruits by the Squadron and Batallion, that he may never fail of his Usual Quota of 1500000; Emulation will provoke a Rising *Genius* to exert it self in surpassing such Shining Examples, and therefore *Monsieur*, by a New Method of Recruiting, has made *Six* Batallions into *Seven*, which is the Greatest Atcheivement that has been perform'd This War; Every Paultry *Heroe* Understands the Business of *Deduction* and *Diminution*, and by the Dint of meer Brutal Valour, can Reduce *Seven* Regiments to *Six*, perhaps to a Single Company: But to Multiply Men even in spite of Numbers, is such an Art, as will make a Muster-Master Superior to the Greatest General. That *Six British* Regiments make *Seven* of another Nation, is no Compliment: for they make *Ten* as well, and can Count it at their Fingers Ends; Indeed there is something of a Hurrey in Marshalling Troops after this Manner, and so Considerable an Allie as *Monsieur the Tatler*, is extreamly too blame,

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blame, to leave the Grand Affair of the
War, at Sixes and Sevens.

Tatler, N. 36. P. 260.

But no Opportunity of Contention
on that Subject happening, kept
all things quiet till the Acci-
dent, of which you demand an
Account.

THE Word (Kept) which in this place
denotes Stability and Duration, and
bears a Pacifick Regard and Influence to-
wards two very Contentious *Substantives*,
is of it self too Considerable and Im-
portant, to want a *Nominative Case*.

Tatler, N. 37. P. 268.

I know it will be here said, that
talking of meer Country *Esquires*
at this Rate, is as it were, to
write against *Valentine* and *Orson*.
To prove any Thing against the
Race of Men, you must take
'em as they are adorn'd with Edu-
cation, and live in Courts.

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MRS. *Jenny Distaff* had just before Coupled Dogs and Country Esquires together, as a very agreeable Match, tho' of Different Species, and after this, she Compares *Both* with *Valentine* and *Orson*, Different in Manners tho' Agreeing in Blood; But to go on with the Mistake, is Surprizing; Is it possible that so Inquisitive a Lady as Mrs. *Distaff*, should not be acquainted with so Renowned a History? Or that she should not ask the Opinion of her Brother *Bickerstaff*? What more Rude and Ingrate, than among the Clowns, Unadorn'd with Education, and Unacquainted with the Court, to Number the Generous, the Obliging *Valentine*, the Astrological *Hymen*, the very *Saint of Copulation*? Certainly Mrs. *Distaff* has met with some strange Disappointment upon this Day, or she would use his Name with more Reverence.

Tatler, N. 36. P. 262.

According to the *Slip-Knot* of Matrimony, which makes them Return to one another when any Put in between.

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IN Slippery and Troublesome Times, it ought to be every One's Care, to have a Particular Regard to the Useful and Important Manufacture of *Hemp* : that what can be spared from the *Matrimonial* Noose, may be employed in the *Legal* ; They that make *Slip-Knots* of Marriage, ought to be Dispatch'd quickly, and let no Body Step in between : for that Spoils the *Perpendicular*. There are two Sorts of Slip-Knots in Marriage, a Slip-Knot in a *Strict* Sense, which Choaks, and the Loofer Sort, which a Man may slide over his Neck when he pleases ; But 'tis in *Couples*, and not in *Slip-Knots*, that *Stepping in between* brings the two Hamper'd Animals together, who before tugg'd at the utmost Length of the Cord. Whatever People may think of so Trifling a *Mistake*, it becomes us seriously to Consider, what so nearly Concerns our *Later End*.

Tatler, N. 38. P. 274.

Tho' Women may put on Softness in their Looks, or affected Severity, or Impertinent Gaiety, or pert Smartness, their Self-Love and

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and Admiration cannot, under any of these Disguises, appear so Invincible as that of the Men.

ALL *Gaiety* proceeds from a full Sense of our being pleased and satisfied with our selves, and therefore is not altogether so proper a *Disguise* for Self-Love and Admiration, as an affected Severity; for 'tis a Publick Justice and Act of Gratitude to express our utmost Affection for that, which gives us Pleasure and Satisfaction; But the Proceedings of the fair Sex, in Mrs. *Fenny Distaff's* Sense of Things, are widely different: *Gaiety* must disguise their Self-Love, since 'tis the very Lure to the Admiration of others.

Tatler, N. 38. P. 279.

Fly-blow is received in all the Families in Town, through the Degeneracy and Iniquity of their Manner.

TO make all the Families in Town Degenerate, Wicked, and unmannerly, is such Universal *Satyr*, that there

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is no manner of Reason for spoiling it
with the least Mixture of *Wit*.

Tatler, N. 38. P. 276.

Fly-blow is a *Fly*.

THe Animal here mentioned is reckon-
ed among the *Wits*, and according-
ly shares their Nature: the Excrement is
placed in the stead of the Creature: For
'tis like the *Civet-Cat*: the nastiest Thing
that comes from it, is commonly in the
Judgment of the World, the better Part
of its Composition.

Tatler, N. 38. P. 277.

Advices from the *Camp* say, Two
Hundred Boats were come up the
Scheld with the heavy Artillery
and Ammunition, which would
be employed in dismounting
the Enemies Defences, and rais'd
on the Batteries.

IT is observable that the Author does
not say, *The Boats that came up the*
Scheld, were employed in dismounting the
Enemies Defences, but that the *Artillery*
was employed in that Affair; for it is
not good to be too surprizing in the Re-
cital

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cital of Foreign Intelligence. *To dismount a Defence*, is an Adventure in the Art of Sieges, particularly Heroick; *To dismount Cannon* and Mortars from the Works or Defences of a Town, makes the Business of ordinary Engineers: but to *dismount Works or Defences* themselves, is the noblest Problem in Fortification, that ever was propos'd to the Allies. Oh! when will the Spirit of our *Soldiers*, come up to that of our *Writers*!

Tatler, N. 38. P. 277.

It is to be noted, that when any Part of this Paper appears dull, there is a Design in it.

IT is further to be noted by way of Recompence for the Author's Modesty, that there is not one of his Papers without a Design in it.

Tatler, N. 39. P. 278.

I am call'd forth by the Immense Love I bear to my Fellow-Creatures.

IN this Place you admire the generous Temper and Publick Spirit of *Monseur the Tatler*, in another place (P. 22.) where he

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he professes to give Advice chiefly for his own sake, you may observe his particular Regard for what he elsewhere calls, *The Honour of Bickerstaff.*

Tatler, N. 39. P. 283.

I never read of a Duel among the *Romans.*

A Little after, Mr. Sage, the Person here speaking, is positive, *That a Duel was fought between the Horatii and Curiatii; But for Distinctions sake, This is call'd a sort of a Duel: And so is that Verbal Rencounter, where one Proposition shall challenge another.*

Tatler, N. 39. P. 285.

Modish whipt *Adroit* through the Body, disarm'd him, and then parted the Principals.

THE Necessity of disarming a Man after having whipt him through the Body, arises from an equitable Exposition of the Military Term, *Satisfied*: And is a Favour mixt with the rougher Feats of Chivalry, design'd on purpose to prevent more *Mischief.*

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Tatler, N. 39. P. 187.

Your Knights Errant thought they could not honourably yield, tho' they had fought their own trusty Weapon to the Stumps; but would venture as boldly with the Page's Leaden Sword, as if it had been of enchanted Metal. Whence I conceive there must be a Spice of Romantick Gallantry in the Composition of *that* very Pretty Fellow.

THat a Knight Errant should do a Romantick Thing: Nay, that Romantick Gallantry should be a Part of his Composition, and that it should ever enter into the Head of a Romantick Writer to conceive so Romantick Notion, is the very Spirit of *Quixotism*; How worthy is he of the Name of *Esquire*, who can recite the Adventures of *Knight-hood* with so much Order and Exactness!

Tatler, N. 40. P. 292.

Half this Good Company are wittingly both Fools and Madmen.
This

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THis is the Character of *Monsieur the Tatler's* Region of Wit and Grand Office of Intelligence, *Will's Coffee-House*; Half the Good Company there are both Fools and Madmen! What then are the other *Half* who keep such Good Company? And in which Half of the Two, is *Monsieur Bickerstaff* Included?

Tatler, N. 40. P. 295.

Sappho rose up; as she always does at any thing she observes done, which discovers in her own Sex a Levity of Mind, which renders 'em Inconsiderable in the Opinion of ours.

MRS *Fenny Distaff*, the Ingenious Proxy of her Learned Brother, very accurately Distinguishes her own Sex from that of *Sappho*, Because it is the Custom of Astrologers, who reckon themselves to be a Sort of Minor Prophets, at their Recess or Departure from their Ordinary Station and Business, to Dispose of their Spirit of Divination together with their Cloaths, and therefore to Convince Mankind that Mrs. *Fenny* was in actual Possession of her Brother's Wit, she was under

an

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an absolute Necessity to Assume also his
Breeches.

Tatler, N. 40. P. 295.

There has been no manner of Stop
given to the Attempts of the
Confederates since they under-
took it, except that by an Acci-
dent of Firing a Piece of Ord-
nance, it burst and kill'd 15 or
16 Men.

THere being not *the least*, not one Stop
of any sort put to the Siege of *Tour-*
nay : Not one Mortar discharg'd, not one
Gun fired by the Enemy; the *English*, ever
adventrous, had a double Part to act, and
were forc'd to be both Assailants and De-
fendants; since the Enemies Guns were
silent, 'twas time for their own to *burst*,
that they might not lye under the Scandal
of Ingloriously winning a Place, that
made *no Resistance*.

Tatler, N. 41. P. 301.

It is not that you are fit for the
Place, but because the Place
C would

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would be convenient for you,
that you claim a Merit to it.

School-Masters, Parish-Clarks, and other Creatures of that Clan, just set above the Rabble by *Pedantry*, which is the lowest Imperfection that ought to place 'em in that Herd, are here describ'd in pursuit of Interest and Offices; *Monsieur the Tatler* makes Merry with the Mechanical Blunders they run into, by the Eagerness of the Chace: As the chusing Places very fit for themselves, when they are not fit for those Places: which is exactly the same Mistake that one of those Fore-right Fellows made, in the Contrivance of a Pair of Boots for a Gentleman whose Legs were of a different Size: Instead of making one of them *bigger*, he made one of them *less*.

Tatler, N. 42. P. 304.

There are Abundance of Fine Things said on the Subject, but the whole wrap'd up in so much Jingle and Pun, (which was the Wit of those Times) that it is scarce intelligible.

An

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AN unintelligible Piece made up of Fine Things, is just like a *dull* Paper full of *Designs*: Great Criticks are always exercising such Methods of Severity upon others, as themselves would by no means endure; *Monsieur the Tatler* cannot be made unintelligible by putting all his Fine Things together; The only way to make him Dull, is to show his real *Designs*; Such is the vast Difference between the Wit of those Times, and the Present!

Tatler, N. 42. P. 305.

There was then hardly such a Creature as a *Coquet*: But Vanity had quite another Turn, and the most conspicuous Woman at that time of Day, was only the best House-Wife.

A House-Wife the most conspicuous Character for Vanity! How essential is Folly to that Sex, or Reproach to ours! If to be a House-Wife is Vanity, The highest Vertue is to have that Travelling Humour of the Sex, which makes the Modish Wife the greatest Stranger at home. Indeed Vanity does consist in being seen: And then Roving and being in all Places a Foreigner and an Incog, is

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one Degree of Invisibilty. Hence she is the vainest Creature, who is most conspicuous, tho' she be conspicuous for her Vertue. Among high Characters which make *Originals*, there ought to be no such Thing as giving of *Example*.

Tatler, N. 42. P. 309.

The Complexion of a Murderer in a Band-box, consisting of a large Piece of burnt Cork, and a Cole-black Peruke.

THE Great Masters of *Physnomy* may perhaps be disturb'd at this Invasion of their Territories, made by Perriwigg-Makers; it seems that *Curling* of Features, *Weaving* of Airs, and *Making* of Complexions, is grown to be a part of their Trade, to the utter Ruin of those walking Ladies, whose constant Dress is a Furbeloed Scarf lin'd with a Band-box, in which are contained Coppies of all the eminent Countenances about Town. The making of Complexions out of Hair is an admirable Improvement upon Nature: and will oblige the fair Sex not to part with that valuable Commodity, which being transplanted from the Back Part of the Head to the Cheeks, makes true

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true Beauty. *Monsieur Deuville* has at present the best Set of Complexions in Town: and has very artfully turned this Charm upon the fair Sex, and given it in much the greatest Proportion to the *Fellows*; for whilst *Lady Billiant* contents her self with only 6 Inches of Complexion, from the lowest Bend of her *Favourites*, to the highest Bow of her *Peepers*: *Beau Tiff* has a Full-bottom Complexion behind, as well as a Tour before, of at least three Foot: and has *literally* made his Wig his Night-cap, that he might never be out of Countenance.

Tatler, N. 43. P. 313.

To prevent this Inconvenience for the Future, the seven Globes are condemned to a Precipitation, which in our inferior Style we call, *Gravity*. Thus the Tangential and Centripetal Forces, by their Counter-Struggle, make the Celestial Bodies describe an exact *Ellipsis*.

Monsieur the *Tatler* in this place banters an astrological Scheme of one of his Rivals, with great Judgment and

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Perſpicuity: But after the manner of la-
 vish Wits, touches too ſmartly upon ſome
 things extreamly Juſt and Philoſophical;
After the Globes had run out of Sight of the
Deities (which is perfectly Theological) and
had wandered in a ſtraight Line (which is
altogether as Mathematical, an Art that
even Deities cannot be without in making
of Worlds) To prevent ſuch ſlippery Tricks
for the Future, he ſays, They were condem-
ned to a Precipitation: A Precipitation,
being the beſt Remedy in Nature for
running away, and wandring in a ſtraight
Line: and ſo allow'd among all the
Learned, who go upon the Doctrine of
Opposites and Jarring Elements, in the
Cosmical System; This ſhort ſerious Devia-
tion of Monsieur Bickerſtaff's from a Courſe
of Drollery, makes it doubtful whether
the following Words, The Tangential and
Centripetal Forces by their Counter-Struggle,
make the Celeſtial Bodies deſcribe an exact
Ellipſis, ought to be literally Witty, or
metaphorically Deſigning: If you take
them literally, they denote a crooked Line
made by ſtrait Lines tending to the Cen-
ter: If Metaphorically, they deſcribe a
Figure in Rhetorick, very proper in this
Place,

Dicitur *Ellipſis, Si ad Senſum Diſſio Deſit.*

Tat-

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Tatler, N. 43. P. 315.

Mars, Pallas, Bacchus, and Hercules,
have each of them furnish'd very
good *Similes* in their Time.

With all due Regard to their Divinity-
ships, Gods and Goddeses ought
to give *Examples*, and not to make *Similes*;
But if they will take upon them the Shapes
of Bulls, Horses, Lions, and other brut-
tal Figures, they must be content to fur-
nish Mortals with those *Similitudes* they
assume, and be subject to a Poetical *Appli-
cation*.

Tatler, N. 43. P. 316.

He esteemed it wholly new, and a
wonderful Attempt to keep up
the ordinary Ideas of a March of
an Army, just as they happen'd
in so warm and great a Style, and
yet be at once Familiar and He-
roick.

IN Monsieur the Tatler's Critique upon
the Incomparable Poem call'd, *The Cam-
paign*, He calls that the ordinary Idea of a
March,

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March, which the Poet's Words describe to be an *Image of Charging Hosts, of Confusion, Horror, and Despair*; I think it extremely opposite to the *British* Genius to make *very Good Fighting* only an *Ordinary March*: Because then *Running away*, will be *Mending ones Speed*, even in a Military Sense. Mr. *Bickerstaff* may in a Sense of his own Sufficiency, call this a *Familiar Way of Writing*, because both the Poet and Historian make use of an *Angel*: but it does not follow that he is of the same Temper and Make with *Monsieur Pacolet*.

Tatler, N. 44. P. 321.

I know well enough your Design is to have all Men *Automata*, like your Puppets.

Monsieur *Bickerstaff* had just before described the Puppets of the Celebrated *Powell*, as *Creatures with Threads to their Chops, which their Governor drew up and let fall at Discretion*, and stood behind all the while to play 'em at his Pleasure: which sort of Management makes it a Demonstration that Puppets are *Automata*: It being absolutely Necessary, that in Performances of this Nature, the Actors should have a Hard Name given them;

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them ; at the same time it must be allowed, that there is no manner of Reason, why *Puppets* should Understand *Greek*.

Tatler, N. 45. P. 323.

The Laws of Knight - Errantry made me Obey the Summons without Hesitation.

Ambition is Natural to Great Minds, to Deliver a Summons had been the Proper Employ of *Monsieur Bickerstaff*: but *Esquires* will sometimes venture to Receive and Answer them, tho' they Know by the Laws of Errantry, that Point of Gallantry belongs only to *Knighthood*.

Tatler, N. 45. P. 325.

I Live in the Solitude and Severity of a Nun.

This is the Complaint of a Lady Confin'd to a Single Lover: Which is so like the Life of Nuns and Devotes, that in their present State of Ignorance and Innocence, 'tis the Utmost they can Desire and Think of.

Tat-

Tatler, N. 45. P. 326.

We had in the Universities Name
(as it is our Office) made you a
Complement.

THIS Part of the Office of a *Beadle*, to make Complements in the Name of the University, must be Understood in Conjunction with the *Publick Orator*; *Monsieur Bickerstaff* observes, That his Kinmen, the *Beadlestaffs*, Walk before *Men of Letters*, and such a Sort of an Officer may in Rhetorick be filled with much Propriety, *The Introduction*, or *Proemium*, which very often runs away with all the rest of the *Speech*.

Tatler, N. 45. p. 329.

After the Manner of the Wise *Pythagoras*, I begin to Reflect upon the Passages of the Day. I remember nothing but that I am bruised to Death.

AFTER reciting all the Conversation and Transactions of that Evening,
The

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The Author professes *He Remembred Nothing*; Either upon Recollection, he forgot to Reflect: or what is as bad, Reflected upon the Reason of his Forgetfulness, that he had Drank out the *Nickster's* Number, from Seven to Eleven; 'Twas certainly for some of these Smart Things that *Monsieur the Tatler* met that Evening with a Dry Drubbing, which answers directly to Dry Drollery, and is the only Prevailing Attempt upon Wit otherwise Invincible, and for that Reason belongs to one of the best Branches of the *Staffian* Family.

Tatler, N. 46. P. 336.

Because with regard to all the Enjoyments of the Years of Vigour and Manhood, Childhood returns upon them.

THE Particular Regard and Agreement between Childhood and Manhood, and their Mutual Enjoyments, is such a Reconcilement of Opposites, as gives an *Author*, as well as a *Rational Being*, his Choice of either State and Character, *Old-Age* or *Infancy*.

Tat-

Tatler, N. 46. P. 337.

Not that it is a *Postscript*, but *Figuratively*, because it wants a *Postscript*.

A *Postscript* because it wants a *Postscript*, is the same thing with a *Figurative Expression* because it wants a *Figure*; But Great *Genius's* are never at a Loss in these Cases: what they do not find in Rhetorick, they always make out of their own Heads.

Tatler, N. 46. P. 339.

That our Military Glory is arrived at its present Height, and that Men of all Ranks so passionately affect their Share, is certainly owing to the Merit and Conduct of our Glorious General; as the Great Secret in Chymistry, tho' not in Nature, has occasioned many Useful Discoveries.

Mon-

Monsieur Bickerstaff, who was made a Chymist, by not arriving too soon at Experience in that Art: knows very well, what vast Opposition there is between the Ingredients in an Operation, and the Product; a *Chymical Glory* made from a *Secret which is not in Nature*, is Satyr extracted from Panegyrick; Whether an Expositor may not plead a Right to betray I don't very well know, but *Monsieur the Tatler*, in a very Elegant Manner, calls this Glory, a *Secret*.

Tatler, N. 46. P. 339.

The Fantastick Notion of being wholly Disinterested in Friendship, had made Mendo a thousand Generous Actions above themselves.

IT has been often Objected to the Conduct of the Greatest Men, that they sometimes *say things beneath themselves*, out of a Fantastick Principle: but *to do things above themselves*, out of the same Humour: Is ample Recompence for that Imperfection.

Tat-

Tatler, N. 47. P. 344.

Charms and Beauty will give New Life and Vigour, and turn the Course of Nature to its Better Prospect. This is the New Way.

That Marriage and Possession should be a Recipe for Love, and a sure Method to heal it, and to make the Happy Patient revive with new Joy and Pleasure, is an Invention that would have been as Old as *Adam*, had not *Monsieur the Tatler* made it New by the *Description*: For a *Course* turn'd into a *Prospect*, is perhaps the first Fairy Scene of the Sort, that ever yet Graced the *Elyzium* of Matrimony.

Tatler, N. 48. P. 349.

Aethes and *Verisimilis*: Their Office is to be the Guardians and Representatives of Conscience and Honour.

When

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WHEN the Gods themselves appoint *Verisimilis* to be the Guardian of Conscience and Honour, This is such Inspired and Heavenly Satyr: that it were a Contradiction to their own Veracity, should they expect to find any of those *Well-Guarded* Vertues upon Earth.

Tatler, N. 48. P. 351.

In his Dress there seemed to be Great Care to appear no way particular, except in a certain exact and feat Manner of Behaviour and Circumspection.

BEHAVIOUR and Circumspection are very Considerable *Parts of Dress*, when under the Direction of a very able *Vallet de Chambre*; It gives us the Compleat Idea of a Modish Smart: Whose Manners and Prudence, and his other Qualifications and Vertues, are all *Outside*.

Tatler, N. 48. P. 352.

I was extreamly troubled to see the Glorious Mart of *London* left with no other Guardian, but him of *Credit*.

HOW

HOW then will it rejoice the Loyal Spirit of *Monsieur Bickerstaff*, to have *him* who was call'd *the Guardian of Credit*, removed from the Glorious Mart of *London* ! But Traders, says that Great Man in the next Words, *have nothing to do with Honour and Conscience.*

Tatler, N. 48. P. 353.

The Imaginary Motives on which the Greatest Affairs move.

TO Move upon Motives is Moving: but to Move upon Stilts, or Wheels, or Rollers, is Vulgar and Ordinary ; Besides, these are *Real* Motives, and not *Imaginary* Ones.

Tatler, N. 48. P. 353.

The Force these Delusive Words have, is not seen in the Transactions of the busy World only, but also *have* —

THE Force *have* — Is a fine Tea-table Emphasis, contrived in Complement

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to the Fair Sex ; Had Force been in the *Plural* Number, that would have been too much to have set against Weak Woman.

Tatler, N. 48. P. 353.

If Conscience had as great a Force upon the Mind as Honour, the first Step to her Unhappy Condition had never been made ; She had still been Innocent, as she's Handsom.

WHat Force the Principles of Honour had upon the Unfortunate *Lais* in her taking the *first Step to her Unhappy Condition*, they only know, who have attained the Glorious Title of *Whores of Honour* ; To which Noble Character, if by *Monsieur the Tatler's* Advice, you add as strong a Force of Conscience, you finish the Grand Attainment of all, a *Modern Saint* ; Revenge, Dear *Venus* ! The Profane Banterrer, who calls *Whoring*, the Force of Honour : and not satisfied with that, goes on to spoil it with Conscience.

D

Tat-

Tatler, N. 48. P. 354.

Conscience would be the stedd
Ruler of Human Life ; and the
Words Truth, Law, Reason,
Equity, and Religion, would be
but Synonimous Terms for *that*
only Guide.

WHere Conscience is the Guide, and
Truth, Law, and Religion, are to
accompany it hand in hand together :
'tis absolutely Impossible they should go
wrong ; and the Whole Company abreast
may serve to fill up the Broad Way ; But
the Antients, who, instead of making
Conscience a *Guide*, put her under the
Conduct of Law and Gospel, and suffer'd
them to go before, whilst she came Lag-
ging after, like Tame Things and Beasts of
Burthen, Jogg'd on Slavishly in the same
Track, and by keeping to the *Narrow* Path,
have been very justly call'd Men of *Nar-*
row Principles ever since.

Tat-

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Tatler, N. 50. P. 361.

We have no Design but to produce *Unknown Merit*, or place in a Proper Light the *Actions* of our Contemporaries, who labour to distinguish themselves, whether it be by Vice or Vertue.

THE Complaisant *Bickerstaff*, out of a vast Indulgence to Mankind, and with a Design to Encourage History, makes *Vice Merit*, as well as *Vertue*; But then he calls her *Unknown Merit*: and is pleased with the Thought, that 'twas reserved for so great a Genius as Himself, to *produce* the Whole Course of her Adventures.

Tatler, N. 50. P. 366.

A Co-ordinate Jurisdiction.

THIS Method of Governing, is extremely Politick in a Republick of *Puppets*; If every one of 'em did not pretend an Equal Power with all his Fellow-Puppets, as well as a Superior Power, there could be no Fighting; which

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is ever the most comical Part of the Entertainment.

Index, Lit. C.

*Contention between two Ladies to the
Title of Very Pretty.*

TO contend to—Is set in Opposition to—contend for—That we might distinguish that sort of Contention which is promoted purely for its own sake, from those Contentions which have Prizes belonging to them, and are carry'd on upon the Selfish Prospect of Interest and Gain; The Author should have said *Pretension to*—but *Contention to*, does as well: For Contention, without Pretence, is always the most Heroick.

Index, Lit. P.

*Powell's Letter, in Answer to the
Puppet-Show at Bath.*

THIS Letter, of which a Copy was Stolen and Printed by *Monfieur the Tatler*, is really written in defence, and not in answer to the Puppets; But a Revolt having happened in the little Body: And Mr. *Bickerstaff* heading the Malecontents, who so lately served in the Form and Office

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Office of a Crutch, to support a declining General of the other Side : *Powell's* Letter, which was once a *Defence*, must now be an *Answer*, because most of his Army are run over to the Enemy ; And yet tho' *Monsieur Bickerstaff* has got Part of the Puppet-Show to himself, *Powell* won't fear him, so long as his Brother *George* manages the *Army*, and *Punch* dictates the *Answer*.

Index, Lit. T.

Of a Toast.

Toasts, and why so call'd.

TWO *Toasts* in an *Index*, may be as entertaining to the Reader, as two *Toasts* in a *Morning*.

Tatler, N. 51. P. 5.

Poor *Mirroure's* Fate is to have the Nightingal, the Linnet, and the Lark, delighted with his Company ; but the Buzzard, the Crow, and the Owl, are observed to be his mortal Enemies.

Poor unfortunate *Mirroure* ! Unfortunate in being shun'd by the Buzzard and

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and the Owl, and thereby missing the
Friendship and Conversation of *Minerva's*
Tatler, and the agreeable Entertainment of
Lucubrations.

Tatler, N. 51. P. 6.

When a sufficient Self-conceited
Coxcomb is bringing out some-
thing in his own Praise, and be-
gins—*Without Vanity*.

Monsieur *Bickerstaff* has so often made
Use of this *Exordium*: That it is
impossible not to remarque his Excellen-
cy, in *entring into the Parts he plays*, which
is, in his own Words, the highest At-
tainment of a good Actor; and therefore
in the following Lines he observes, *That*
these Flowers of Rhetorick naturally belong
to Tatlers.

Tatler, N. 52. P. 10.

The Dullest of Mortals, tho' a
wonderful great Scholar.

THe greatest Inconsistency, tho' a
wonderful Piece of Wit! Such
mighty *Genii* would be wholly insupport-
able to Mankind, if they did not find a
Way to take off the Edge of their Satyr.

Tat-

Tatler, N. 52. P. 10.

A discreet Man is always a modest one.

BY this Mark of Distinction, the Modesty of a Man is made different from that of a Woman: So that Modesty is not Discretion in a Woman, nor Discretion Modesty; Happy is it for the two Sexes, that by joining each others Virtues together, they can make a perfect Being out of both; The discreet Modesty of a Man joined to the indiscreet Modesty of a Woman, and the immodest Discretion of a Woman joined to the discreet Modesty of a Man, will make a very happy Couple, because they are both Virtues.

Tatler, N. 53. P. 16.

Surfeited with the Beauties of her Mind, for want of Taste.

TO Surfeit without Tasting, is in the Way of *Intellectual Eating*, almost as bad as Tasting where there is no Wit. If they who have Taste, may be Surfeited, the surest Prevention is to feed them as sparingly as you can. Monsieur *Bickerstaff*

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staff found out the Disease, and is therefore best qualified to apply the Remedy.

Tatler, N. 53. P. 17.

They were both Persons of good Discerning.

ONLY *Osmin* is just before represented as a Person of no *Tast*: But this, says *Monsieur the Tatler* in another place, is such a Way of Talking, as the *Learned* call, *Insipid*.

Tatler, N. 53. P. 17.

Tho' the Weakness of the Heart has a prevailing Power over the Strength of the Head, yet the Strength of the Head has but small Force against the Weakness of the Heart.

TO say the Heart is stronger than the Head, or the Head weaker than the Heart, is so vulgar and ordinary, that the weakest Head might own the Notion; But for *Weakness* to have *Power* over *Strength*, and *Strength* to have no *Force* against *Weakness*, is such a Noble Mixture of Philosophical Arguments, That the several

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veral Constitutions, in which either of those Extreams prevails, are alike able to bear it.

Tatler, N. 53. P. 17.

A Disappointed Lover.

A Pall'd Sated Husband, is here called a Disappointed Lover: because he tryed in vain to Revive a Decayed Passion; For he that would be in Love and cannot, is as much Disappointed, as he that is, and does not Succeed.

Tatler, N. 53. P. 17.

He made an Oath, to leave neither Stag, Fox, or Hare living, during the Days of his Wife.

R Ash Osmyn! Inhuman Poacher and Murderer of the Game of *Great-Britain!* If not a Hare, Fox, or Stag, were to be left alive *during the Days* of thy *Elmira*, Alas! when she dies, how will't thou Divert thy self?

Tatler, N. 53. P. 18.

We have only one Hope to make
this Life agreeable, *Survivor-*
ship.

THAT is, we can never Hope to be
Happy in *this Life*, unless we real-
ly *Live* in it; Modest *Bickerstaff*! to call
that a *Hope* only, which he might have
Styled, *Affurance with a Demonstration.*

Tatler, N. 53. P. 22.

The Garrison of that Place Muti-
ny'd in two Bodies, after that
in a Body of Eight Hundred,
Seizing all manner of Provi-
sions.

THE Design of this Rising is artfully
guessed at by *Monsieur Bickerstaff*:
Who says, 'Tis thought they did it in order
to be supplied with Provisions; That it
seems is the Common Sentiment—*Tis*
thought so! When Men Rise and Seize on
Provisions—'tis too great a Presumption
to say Positively and Peremptorily, *They*
did

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did it for the sake of those Provisions : It
being the Constant Practice of Great Poli-
ticians, to leave things upon Surmises and
Suppositions, without being over-bold and
assuming, in Determining the Reasons of
State.

Tatler, N. 54. P. 23.

When Labour was pronounced to
be the Portion of Man, that
Doom reached the Affections
of his Mind, as well as his Per-
son.

TO say the Affections of the Mind are
no Part of the Person, as the Arms
and Leggs and other Limbs, Condemn'd
to Toil, are, will seem odd to the Spright-
ly and Ingenious ; But in the following
Words *Monsieur the Tatler* Enters a Cau-
tion, and assures his Readers, that *This is*
a Grave Preface.

Tatler, N. 54. P. 23.

All this is meant to assign a Rea-
son in Nature for the Unac-
countable Behaviour of Du-

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umvir, The Husband, and Keeper.

D*Uumvir* does indeed make a strange Appearance in Nature: He submits to all the Insolences of an Imperious Mistress, and Neglects all the Complaisance of a very good Wife; And how does *Monsieur the Tatler* solve this Unaccountable Business? By this Grave Preface, *That Man was born to Labour*; A Noble Panegyrick on *Duumvir*, for taking such Pains with a Wife and a Mistress! It is at least Forty to One that another Writer, in tracing this Thing so high as *the Creation*, would have Charged it on the *Serpent*, or on *Eve* perhaps, without ever mentioning the *Divine Decree*.

Tatler, N. 54. P. 25.

She made Vertue and Religion appear with New Ornaments, and in the Natural *Apparel* of Simplicity and Beauty.

THE next time *Monsieur Bickerstaff* touches this Subject, He shall Observe on the Conduct of *Laura*: That by a Natural Simplicity, She made Vertue and

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and Religion appear *Unadorned*, and shew-
ed its Native Beauty *Unapparell'd* and *Naked*; For Vertue, when it is Describ'd
by Moralists, is like a Fine Woman when
Described by her Lover, whither she be
Clothed or *Naked*, he is always sure to
make it a Complement.

Tatler, N. 54. P. 26.

The Mistress has much the Advan-
tage of the Wife.

IN another place the Wife had the
Advantage of the Mistress, and was the
Greatest Blessing and most Refined Enter-
tainment in this World; But sometimes
to prefer the Mistress, and sometimes
the Wife, is an Admirable Mixture of
Fashion and Duty, and makes as agreea-
ble a Variety in *Morals*, as it did in *Plea-
sure*.

Tatler, N. 54. P. 26.

The Church is a Place Sacred from
Observation.

A Smart Confutation this, of a Pre-
vailing Heresy in the Church, which

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is called, *Making of Observations*, especially those that are *Practical*! and yet some Profane Persons presume to reckon this as a Part of Theology; And more than that, Your Superstitious Frequenters of those Places, are apt to account it the most Considerable Part of Divine Worship.

Tatler, N. 55. P. 29.

Such Things are not accompanied with Show and Noise, and therefore seldom draw the Eyes of the Unattentive Part of Mankind.

Strange Events, brought about in an Instant, are some of those Things, *which make no Show, no Noise: and are not attended to by Mankind*; This is that Figure among the Antients, which in Modern Language, may be render'd, *Aggravation*; It being impossible to heighten the Idea of a *Strange* Thing, but by the *Strangeness* of it's Reception; And what can be a *Stranger* Reception of *Strange* Things, than *not to Gaze at and Admire them?*

Tat-

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Tatler, N. 56. P. 37.

Aletheus is a Gentleman of too much Vertue, for the Age he lives in.

Among his other Vertues, *Aletheus* has Complaisance to a Perfection : for he thinks himself too Good, and Vertuous even to a Fault, for fear of Excelling in a Good Age, or giving an Example to a Bad One.

Tatler, N. 57. P. 45.

Sir Tristram without Common Sense, has arrived by his own Natural Parts, at one of the Greatest Estates amongst us.

Good Natural Parts without Common Sense, are enough to give *Sir Tristram* a Title, without the Ceremony of Knighthood, only for the sake of the Show. The Extraordinary Purchase *Sir Tristram* has made, is Sufficient to prove he wants Common Sense : For he that has Uncommon Sense, and an Uncommon Estate,

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has no Reason to take up with Things
Vulgar and Ordinary.

Tatler, N. 57. P. 48.

Letters from *Hampstead* say, There
is a Coxcomb arrived there, of
a Kind which is utterly New.

TO prove this Creature to be of a Species utterly New, his Exact Description is taken out of *Suckling*; But tho' from the time of *Suckling* downward, be long enough for the Age of a Coxcomb: Yet in the Management of all Publick Shows and Entertainments of Monsters, tho' the Collection has been exhibited publickly in at least a Dozen Forreign Courts, beside Cities and Markes Towns: Yet the *Orator's* Recommendatory Speech concludes in the Old Form ——— *The Like never seen before.* Mr. *Greenbat*, who first gave the Hint of this Business to *Monsieur the Tatler*, has his Best Thanks for Placing him on this Occasion, in Company with *Homer* and *Plato*; It is observable that *Greenbat* had said, *he read him with the same Disposition as he read Homer and Plato; by the Advice of Longinus*: Which was to suppose, *That if they were alive, they could Clear up*
all

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all those Mistakes, the Criticks usually made to their Writings ; The Parallel is Just : and by this Rule, Greenbat certainly reckons Monsieur the Tatler among his own Deceased, who pleas'd with the Favour, Revives for a Moment, just to Thank him.

Tatler, N. 58. P. 52.

He had spent the *Day* among the *Stars* of the First Magnitude.

THE *Stars* make an admirable Simile for the *Day*, and no less agreeable Company : because then they are at Leisure for Conversation.

Tatler, N. 59. P. 55.

They are a Pack of *Doggs*, made up of *Finders*, *Lurchers*, and *Setters* ; some Search for the *Prey*, others Pursue, others take it.

THE Noble Order of *Rural Esquires*, are extreamly Concerned for their Brother *Isaac*, in this Account of that Necess-

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Necessary Appendix to that Honourable
Body, call'd, *A Pack of Doggs*: which is
not usually compos'd of *Finders, Lurchers,*
and *Setters*, Animals of too Different a
Genius, to Hunt together in any Order;
Besides this, they would know, which of
the several Orders of Doggs is to *persue*
the Game, whither the *Lurcher, Setter,*
or *Finder*? They take it they have Rea-
son to make this Strict Enquiry, out of
Extream Concern for their Diversions,
which appear to be in some Danger: Be-
cause a little below this Account *Monsieur*
the Tatler makes his Pretentions to the
Horn, and undertakes the Chief Direction
of the Sport; Nor can he take it amiss
of his Brethren, that they should try to
Bite one of their own Order, since he has
used his utmost Endeavour, to bring a No-
torious Scandal upon *their Doggs*, by Com-
paring them with *Common Sharpers*.

Tatler, N. 60. P. 65.

Ye Groves! Ye Rivulets! Oh!
Groves, Caves, Fountains,
Trees, Dales, Mountains, Hills,
and Streams!

Mon-

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Monsieur Bickerstaff, in, another place, describing the Charms of a Fine Lady, has a Noble Assemblage of Exclamations of this Sort: Which here he calls *Well-applied Nonsense*; This will lead the Reader into a very Amusing Enquiry, Which is the most Taking and Admirable? The *Argument*, or the *Application*?

Tatler, N. 60. P. 67.

A Treatise written by an Eliphant (according to *Pliny*) against Receiving Forreigners into the Forrest. Adapted to some present Circumstances. Together with Allusions to such Beasts as declare against the Poor *Palatines*.

IT is Monsieur Bickerstaff's Extream destiny to mix Fable and Moral, that it may be impossible for you to Mistake the Allusion; Had not *Beasts* and *Palatines* been mentioned together, it would have been a Difficult Matter, to find *Strangers in a Forrest*.

Tat-

Tatler, N. 61. P. 69.

He is the Vital Life, and his Officers the Limbs of the Machine.

IT is an Artful Way of Obliging, to Complement two at once ; Could there be a Juster Dividend of Panegyrick made to a Whole Ships-Crew, than to say, That the *Men* of themselves were *without Life*, and the *Captain* forc'd to borrow Arms, Leggs, and other Instruments of Activity, from those under his Command ?

Tatler, N. 61. P. 75.

Accordingly, such Measures were taken to prevent Surprize in the Rear of his Arms, that even *Pal-las* her self, in the Shape of Rust could not Invade 'em. They were drawn into Close Order, firmly Embodied, and arrived securely without Touch-holes.

This

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THIS extraordinary Piece of Management in Major *Blunder*, turns upon two as extraordinary Questions, in the Art of War; *First*, Whether the Want of *Touch-holes* does in the least contribute to secure or favour a *Retreat*? *Secondly*, Whether it be impossible for *Rust*, without any Regard to its having a Divine Power, to invade a Number of Firelocks, because they have no *Touch-holes*? It would perhaps puzzle even *Pallas* in her several Capacities to answer these Questions, whether as *Goddeſs* of *Rust*, of *War*, or of *Wisdom*.

Tatler, N. 62. P. 76.

Rockwood and *Pompey* are followed by *Ringwood*, a *French* black Whelp of the same breed, a fine open-mouthed Dog; and an old sick Hound; always in Kennel.

THE *French Whelp* grows up into a Dog in a Moment; and the old sick Hound must certainly be a Smart Follower of *Ringwood*, because he never stirs out of the Kennel; But where Dogs and Men hunt together, there is an unavoidable Necessity, that these should sometimes be at a Fault, as well as the other.

Tat-

Tatler, N. 62. P. 78.

I advise all such as entertain this Kind of Vermin, that if they give me timely Notice that their Dogs are *dismissed*, I shall let them go unregarded; otherwise am obliged to admonish my Fellow Subjects in this behalf, and instruct them how to avoid being worried, when they are going about their lawful Professions and Callings.

Monsieur *Bickerstaff*, who is the most dexterous Manager of a Metamorphosis, of all the Powers that ever undertook that Affair, after he had brought his Men into *Dogs*, and thence into *Vermin*: was obliged to translate them back again into *Dogs*, purely for the Convenience of *tying them up*; But then like a *Comical* old *Cur* as he is, He deals very odly with the Kennel under his Command; Those that are let loose or *dismiss'd*, he resolves to take no Notice of: but would have all People take special Care to avoid being worried by those, that are *not dismiss'd*, that is, that are kept close and tyed up from

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from doing Harm. A Pack of Dogs, that are dangerous in the Kennel, and harmless when let loose, are too extraordinary to be employed in common Hunting, or to be under the Conduct of Vulgar *Esquires* : And therefore justly reserved by *Monsieur the Tatler*, for his own *Fables* and *Allegories*.

Tatler, N. 62. P. 78.

There was lately a Young Gentleman bit to the Bone ; who has now indeed recovered his Health, but is as lean as a Skeleton.

BIT to the Bone ! As Lean as a Skeleton, which is nothing else but Bones ! and yet intirely recovered ! — Why does the modest *Bickerstaff* call himself only a *Student* in Physick ? Why is he not an Adept, a Consummate *Galen*, an *Esculapius* ? Who makes so slight a Difference between the *Disease* and the *Cure* ?

Tatler, N. 62. p. 79.

The Easiness and Familiarity of the first, is not to favour in the least of Study ; but the Exactness of the

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the other, is to admit of some
thing like the Freedom of Dis-
course, especially in Discour-
ses —

THe Difference between Wit for *Dis-
course*, and Wit for *Writing*, is here
artfully assigned by indelible Marks of
Distinction; They must be both *Easy* and
Familiar, and *Free*, and *Exact*; Wit in
Discourse must be like Wit in Writing:
And Wit in Writing like Wit in Discourse;
And to make the Difference yet greater,
Discourses must be like *Discourses*, that
Monfieur Bickerstaff might make it a Com-
plement to have his *Tatlers* excluded this
Way of Writing; and accordingly bows
for it to the *Chairman* of the *Committee* of
Criticks. Indeed there was all the Rea-
son in the World to make a wide Difference
between Wit and Wit, on purpose to en-
courage young Beginners: That the least
Proficiency may be called a *Sort of* — a
kind of Wit — In Opposition to the Judi-
cious, who would take a *sort of Wit*, to be
no Wit at all.

Tatler, N. 62. P. 80.

Lady Courtly, talking the other
Day of Dress, did it with so ex-
cellent

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cellent an Air and Gesture, that you would have sworn she had learned her Action from our *Demosthenes*. Besides which, her Words were particularly well adapted to the Matter she talked of, that the Dress was a new thing to us Men. She came up to that of *Horace's Simplex Munitiis*.

HOW Proper and Entertaining were the Thoughts and Diction of the Lady *Courtly* on this Subject! She observes that Dress was a *New Thing* to us Men; This *Monsieur the Tatler* calls *Proper*, because *Horace* knew it in the most exact Manner above a Thousand Years ago; The Lady's return upon this as reported by *Monsieur*, is extremely Pretty—She smil'd, and call'd him—*Great Scholar*——

Tatler, N. 63. P. 88.

Therefore their bursting into the Figures of Men when Laughing, proceeds only from a General Benevolence they are born with;

F

as

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as the *Sly-boots* smile only on the greatest Occasions of Mirth; which Difference is caused rather from a different Structure of their Organs, than that one is less moved than the other.

THis is accounted for very Philosophically; *Benevolence* and a Just Sense of the greatest Occasions of Mirth, which make the Difference between *Tru-bie* and *Sly-boots* in the Affair of *Risibility*, must be principally seated in the Organs, without reaching to the Mind, or occasioning any violent Emotions there; The Society of *Laughers*, are the most proper People in the World to discover those Organs of *Titillation*, where the Sense of Mirth and its Occasions inhabit: But the Ladies are much better qualified to find out the *Organ of Benevolence*.

Tatler, N. 63. P. 90.

The General had Orders to attack the Wood *Saar* on the Right, which he executed so successfully, that he pierced through it, and won a considerable Post.

The

THE *French*, like unfair Enemies as they are, have often put us to the Trouble of attacking Walls and Brick-work, and now they set Trees and Forrests in our Way, as a sort of Combatants not so capable of *Retreating* and *Running away* as themselves; The antient Heroes, unexperienced in the true Art of War, would wander whole Months through Deserts, Forrests, and Thickets, to look for Giants, Enchanters, Dragons, Wild Beasts, and Monsters, without any Attempt upon the Sturdy Oak, The Renowned Crab-Tree, or the Bloody Birch, that spares neither Boys nor tender Infants; As I take it the mighty *Don* of *Mancha* was the first of his Order that made an Attempt upon *Timber*; Since whose Time the greatest Captains upon every fortunate Incurſion into Lands and Tenements, cut down before them whatever Foes of this sort presumptuously stand in their Way. It is a Complement to the *British* Valour, that *Monsieur the Tatler* begins a Battle with an Attack upon Wood, for had not our Men been sure of Victory, they would not have provided before Hand for Wooden Legs for the Wounded, and Oaken Crowns for the Victorious.

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Tatler, N. 64. P. 96.

He joins in commending it the Sincereſt Way, by freely owning he don't underſtand it.

IN this Critical Way of expreſſing one's Liking, it is hard to ſay, which ought to be moſt valuable to an Author, The *Commendation*, or the *Sincerity*.

Tatler, N. 64. P. 96.

Cleantes is a Man of Good Learning.

AND yet notwithstanding his Learning is ſo very Good, It is afterwards called, *Aſſuming and Abſurd*; This mutual Agreement between Good Learning and Abſurd Learning is ſo-very happy and Fortunate, that ſince they ſtand by Turns for one another, *Monſieur Bickerſtaff* cannot be out in his Choice.

Tatler, N. 65. P. 98.

He is a Fellow that lives in a Government ſo Gentle that tho' it ſees him an Enemy, ſuffers his Malice,

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Malice, because they know his Impotence. He is to examine the Weight of an Advantage, before the Company will allow it.

Strange, that the Company will not allow of an Advantage, till such a one has examined it, who is an Enemy to the Government, and Guilty of Political Malice! Such are the Wretches *Monfieur Bickerstaff* converses with! but *Tatlers*, like Prophets or Reformers, are obliged to undergo the worst Mixtures of Company for the sake of the Publick; and therefore *Monfieur* must still be *Incog*, tho' he hints at an Old Proverb, on purpose to discover himself.

Tatler, N. 65. P. 100.

A Raw Fool is ever enamoured with his Contrary, a Coxcomb.

THE Fool here mentioned is *Humphrey*, and *Pert* is the Coxcomb; both these are afterwards describ'd, in an *intire Sympathy*; Now where two contrary Fools *Sympathize* with one another, This is always brought about, by the Interposition of a *Third* Person, who shares both their

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their Natures, and in whom they meet
and are reconciled.

Tatler, N. 65. P. 101.

The lesser Rogues that rob for
Hunger or Nakedness, are sacri-
ficed by the *Blind* Law.

IF the Law be thus scandalized for being
Blind, when it sacrifices *Little Rogues*;
What must Justice expect, who is as
Blind as the other, and yet sacrifices great
ones?

Tatler, N. 66. P. 103.

Lysander, who is something parti-
cular in his way of Thinking and
Speaking, told us, a Man could
not be eloquent without Action.

TO suppose that Action is a Part of
Eloquence, is indeed so *particular*
a Way of Thinking and Speaking, that
not a Rhetorician, either of the Antients
or the Moderns, ever failed of being ac-
quainted with it, and always mentioned it
among the most considerable Beauties of
their Art. Where all Mankind has been
so

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so very particular, *Lysander* and *Monsieur Bickerstaff* in Complaisance to Custom, are allowed to be so too.

Tatler, N. 67. P. 103.

Persons of dubious Existence, such as *Hercules*, *Thesens*, *Aeneas*, *Achilles*, *Hector*, and others.

AFTER the kind Mention made of *Aeneas* by *Historians*, *Annalists*, and *Cronologers*, as well as Poets: it might be a Hardship upon that great Man, to reckon him among the Heroes of *Dubious Existence*; But every Body is fond of bringing a Person of Renown into *their own Class and Order*.

Tatler, N. 67. P. 115.

Madam, Let me beg of you to take off the Patches at the lower end of your left Cheek — Allow two more to your left Eye — Remove the Ten Black Atoms on your Chin — Wear one large Patch — Retain the Three above-mentioned.

That

THat the Reader may take *Monsieur the Tatler's* Disposition of a Lady's Patches, to be as witty and as useful, as a Discourse upon her Manner, her Airs, her Affectations, or Passions: He must consider, that to an *Adept in Palmeftry* and the Sister Sciences, Patches, which are artificial Moles, naturally lead you into the present Disposition of the Lady that wears them; There is the *Tender Patch*, the *Indignation Patch*, and the Patch of *Complaisance*, which is the largest: And therefore, when *Monsieur* talks to a Lady by her Patches, he is no otherwise Silly, than as he makes Love.

Tatler, N. 68. P. 121.

The Mind immediately gushes into Tears.

THis is an Exposition of these Words—*Poor Soul, she weeps*——Intellectual and Internal Tears, which make *dry Weeping*, are often pleaded as Proofs of an Excess of Sorrow; The Mind was mixt with a watry Substance that gushes inwardly, in pure Regard to the Reputation of those Widows, who debar themselves the Publick Ostension of Corporeal Tears,
not

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not without some Respect, at the same
Time, for White Handkerchiefs.

Tatler, N. 69. P. 131.

This Piece of Ribaldry. The *French*
thought themselves, on the Right
Side of the Hedge.

A Quibble is in this Place call'd *Ribal-*
dry. (N. 66.) Grace ! Day ! Light !
Regeneration ! and other Pulpit Cushings
and Exclamations are exposed under the
very same Name ; The Question is, Whi-
ther the Last be Downright *Bawdy*, and
the First only so by *Double Entendre* ?

Tatler, N. 70. P. 136.

A Hint — A Rule in Oratory —
A Just Observation — *Qui au-*
tem docent tantum nec faciunt, ipsi
Præceptis suis Detrahunt.

'TIS with Precepts as with other
Commodities : Their being Foreign
and Far-fetch'd, is of it self a Recom-
mendation — To pop out any of those
extraordinary Sentences — *That a Man*
G ought

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ought not to Swear— That Justice is a
Vertue— That we ought to practise our
selves, what we teach others— Without
any Authority for what we say, is a Bold
Attempt upon an Incredulous Age—
People that Write these things in Golden
Letters upon Wainscoat or Stone-Walls,
are forc'd to quote *Chapter* and *Verse* for
them— But when you carry a Man to
the Fountain-head, to one of the first In-
ventors of these Arch Aphorisms, to a
Schoolman or a *Father*, with a Foot and a
half of Beard; This demonstrates that
the Thing is not of your own Invention,
and that you would not pass such an Im-
portant Point upon the World, without
very good Evidence.

Tatler, N. 71 P. 142.

This Way is suitable to the true
Genius of the *Staffs*, who are
much more inclined to Reward
than Punish.

THere is all imaginable Reason to be-
lieve, that this is said out of Parti-
cular Respect to the *Grabstaffs*, the *Oaken*
Plants, and their Descendents in that No-
ble House; But tho' these are Renowned
for

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for Strict Justice in *Rewarding* the Deserts of others, and giving every one his Due : Yet out of a Generous Dread of Partiality, they are apt to fall short of this Vertue, in their Dealings towards *their own Relations*.

Tatler, N. 71. P. 143.

Another evil Faculty he has, in making the Bowling - Green his Daily Residence, instead of his Church, where his Curate reads Prayers every Day. If the Weather is Fair, his Time is spent in Visiting ; if Cold or Wet, in Bed, or at least at Home, tho' within One Hundred Yards of the Church.

IN the Capacity of a *Civilian*, *Monfieur Bickerstaff* Undertakes this Cause most Canonically. Upon the State of the Case, these following Material Questions naturally present themselves to his Judgment ; — 1. Whether a Clergyman ought to Reside daily upon his Church, strictly taken for that Pyle of Building which commonly goes by that Name ? — 2. Whether

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ther if *Church* be taken for *Parish*, he be
not properly Resident when at Bowls, pro-
vided the Green be within his Jurisdiction
and Pale? — 3. Whether he does not
act most Conscientiously in ordering his
Curate to Read Prayers, when perhaps he
has not yet learn'd to Read in Person:
which is the Case of the Better Part of
the Clergy, in *Monsieur Bickerstaff's* Re-
ports? — 4. Whether, when he Visits,
the People he goes to are Sick or in
Health? If Sick, whether the Curate
and he have not made a fair Exchange of
one another's Offices? And, *Lastly*,
Whether he can Reside *Daily* on a Bow-
ling-Green, who spends the *Day* in Visi-
ting when 'tis Dry, and when Wet, in
staying at Home? — Till these Questions
are fairly Decided, the Reverend Parson
humbly prays, that according to the Me-
thod of Great Minds who are Diverted
with Innocent Recreations, he may be at
liberty to chuse his Game as well as *Mon-
sieur Bickerstaff*.

Tatler, N. 71. P. 143.

Hamlet's Generous Distress for the
Death of *Ophelia*, is one of those
Circumstances, which dwell
strong-

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strongly upon the Minds of the
Audience.

THE True Art of Criticism consists in picking out the most Important Circumstances of Wit, Humour, or Passion, from the most minute Passages in an Author, unobserv'd by all other Readers; Such Judges can discern a Flight in a *Break* between Sentence and Sentence; A Single *Interjection* shall strike them with Surprise and Amazement: and half an *Exclamation* makes a Compleat Terror; By this Rule and Method of Inspection, the Generous Distress of *Hamlet* in *Shakespeare*, is discovered for the Use of Posterity; His Reneounter with *Laertes* in *Ophe- lia's* Grave, is attended with a mighty Outcry upon *Ossa* and *Pelion*, and a Heap of Bombast, admirably contrived in Answer to the too Passionate *Laertes*, which the Prince himself calls *Mouthing* and *Ranting*; In this part of the Dialogue there is not a Word of those Softnesses, those Tender Moving Things, that are absolutely Necessary to Describe a *Grief* or *Distress* truly *Generous*; And therefore all this Noble Circumstance, which is designed to make such Lasting Impressions on our Minds, is artfully displayed, and Shines at Large in that Comprehensive Expostulation,

——— *What ? The Fair Ophelia ?*

A Noble Generous Distressed Circumstance ! as Expressive of Grief, as Master Slender's Exclamation in the *Merry Wives*, is of Love,

Ah ! Sweet Anne Page !

A Circumstance so full of Passion ! that it could not escape the Observation of that Ingenious Critick, who published the *Tragedy of Shakespear in Six Volumes* : Nor miss of his Just Praises, tho' in a thousand other Places, he has not failed of shewing the most Inveterate Spite to that Author.

Tatler, N. 71. P. 145.

Bambouzzling is exploded ; - A *Sbat* is a *Tatler*.

Monsieur Bickerstaff is here Regulating some Phrases in the *University*, for the Use of the *Freshmen* and *Undergraduates* : But he does not proceed altogether so Logically, as might be Required in a Conversation of this Nature ; For when he says, a *Sbat* is a
Tat-

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Tatler, he would be very obliging to let that Learned Body know, Whither these Terms are Convertible.

Tatler, N. 72. P. 148.

*The Wound I gave my self I do not
grieve,
I die by that which Pætus must receive.*

I Do not grieve the Wound— Is an Expression that has an Irregularity in it, which shews Excess of Grief and Sorrow in the Person speaking; An Author less Passionate, but more exact perhaps, in the Circumstances of Distress, might have risen to the Flights of *Milton*, in an admirable Confusion of *Verbs* and *Accusative Cases* :

*The Wound I gave my self, me does
not Grieve.*

Or another, sunk in Sorrow, and o'rewhelmed with Passion, might have *emphatically descended* to the Style of the *Divine Hopkins* :

*The Wound I gave my self,
Gives me no Grief.*

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But since *Monsieur* has observed, that in the Original, *This is one of the best Epigrams transmitted to us from Antiquity*: In pure Good-will to the *Moderns*, and to keep them in Countenance, It ought to be taken down in the *Translation*.

Tatler, N. 72. P. 148.

The Boy says, One in a Black Hat left the following Letter.

THis *Pariphrasis* for a *Quaker* is Well-drawn and Perfect; The *Blackness* of his *Hat* was a sufficient Proof of his Religion, as his being Covered to *Monsieur Bickerstaff's* Boy, was of his Manners, without mentioning the Additional Marks of this *Typical Hat*, as the *Extension* of *Loops*, and *Deficiency* of a *Button*.

Tatler, N. 72. P. 149.

This Matter is too Sacred for this Paper.

After quoting the *Lamentations* at Second Hand, by the Mouth of a *Quaker*: Which is trying one Oracle by another, in order to have the Concurrent Opinion

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pinion of Both Sides: *Monsieur Bickerstaff*
modestly Discants upon the Whole, and
says, *This Matter is too Sacred for this Pa-*
per; An Author, that was Conscious of
any Just Esteem for himself, would have
said,— *It is too Profane.*

Tatler, N. 72. P. 150.

He who deserts his Congregation,
must be a Stranger to the Dictates
of Nature, as well as to those of
Grace.

THis is Part of the Character of *Favo-*
nus, whose Great Learning and Pi-
ety could not secure him the full Number
of his Flock, but some would Strole, and
others wholly Desert him: till *Monsieur*
the Tatler found a way to Reconcile the
Difference, and bring in all the Outlying
Cattle: and that was by Injoyning him
to Preach *the Dictates of Nature, as well as*
those of Grace; After which, it was Im-
possible for him, or any other Preacher,
to have any Dissenters: For Nature
and Grace United, make *Universal Com-*
prehension.

Tat-

Tatler, N. 72. P. 151.

I must Inform my Friends the *Trencher-Caps* in plain Words, that I meant in the Place they speak of, a *Drunken Clark of a Church*.

Monsieur Bickerstaff in a former *Tatler*, had discovered a Fellow in very odd Circumstances, with a Brace of *Cinderaxa's*: And this Fellow he calls a *Chappel-Clark*; Upon this the *Trencher-Caps* enquire, Whether he meant by a *Chappel-Clark*, a *Clergyman*, a *Layman*, or a *Parish Clark*; The Answer is very Plain, that he meant a *Church-Clark*; Indeed it was archly done of the *Monsieur* to Bite them with Cross Purposes: and in Plain English to tell them he did not mean as he said, a *Chappel-Clark*, nor yet as they supposed, a *Parish Clark*, but a *Church-Clark*: which if taken as a Distinct Animal from the other Two, is what *Monsieur*, as a Civilian, had never heard of; But what could he say less to a Gang of Enquirers, who made it a Wager, whether he meant a *Clergyman* or a *Layman*, when in the very *Tatler* they Betted on, he had

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ords,
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k of

Determined the Thing most peremptorily by saying, *He was as it were Both and Neither.* Certainly, when the *Skull-Caps* and the *Trencher-Caps* meet, every thing will be Decided to a Nicety.

Tatler, N. 73. P. 152.

Sir! Did I not very well know your Hand, as well by the Spelling as Character, I should not have believed *Yours* of to Day had come from *You*.

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HOW is it possible, that *Yours* should come from any body but *You*? and what Necessity was there of any Marks of Distinction in tracing so strange and surprising a Discovery? What a Happy Pair are *Monoculus* and *Monsieur Bickerstaff*! The first of the two with half that one Eye he enjoys, may as easily Discover *Monsieur the Tatler* by his Sense, as *Monsieur the Tatler* has found out him, by the Spelling and Character.

Tatler, N. 74. P. 159.

I return you my Thanks for the Complement made me of my
Seeming

Seeming Sense and Worth. I do assure you I shall always endeavour to Convince Mankind of the latter, though I have no pretence to the former.

TO be *Worthy* without *Sense*, is the same thing with being *Good* without *Principles*; He that makes Pretensions to Great and Heroick Actions, must plead an equal Claim to the Qualities and Endowments that produce them; But the Author of this Epistle takes abundance of Care to make a Suitable Return to that Judicious Friend, who had made *Seeming Sense*, a *Complement*.

Tatler, N. 74. P. 162.

Let every Man who Votes consider, That he is now going to give away that, for which the Soldier gave up his Rest, his Pleasure, and his Life; the Scholar resigned his whole *Series* of Thought.

The

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THE Mighty Matter that occasioned all these surprizing Incidents, is the obtaining of a Place at the *Table of Fame*; And did the Scholar resign his whole Course and Faculty of Thinking for this? Happy Dullness and Stupidity! Without doubt *Monsieur Bickerstaff* is fixing the Qualifications by a *Banter of Contraries*, that all Mankind his Competitors being persuaded to resign their Wits, by the Dint of a very little Remainder, he may be the Chief Guest at *his own Table*.

Tatler, N. 75. P. 165.

Sir *Isaac Bickerstaff's* Eldest Son *Ralph*, for that was his Name.

THEse last Words, *For that was his Name*, should have been inclosed in a *Parentthesis*, and so reduced to a Convenient Indifference whether they were put in or left out; If *Sir Isaac's* Son was called *Ralph*, I doubt not but the Reader will immediately be Convinc'd, that *Ralph* was his Name; But *Monsieur the Tatler* in a Critick upon the Particle, *For*, Complained heretofore, that it had been often abused in the Business of Inferences and Conclusions, and therefore brings it in here,

as

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as the fore-runner of a *Sure Demonstration.*

Tatler, N. 75. P. 168.

You see a Deep Attention and a certain *Unthinking* Sharpness in every Countenance. They look Attentive, but their *Thoughts* are engaged on mean Purposes.

WHat Dextrous Animals are these *Citts!* They are Attentive and yet don't Think;— They carry Thoughts in their Looks, and have None any where else;— They have Thoughts and yet are *Unthinking!*— With all these Tricks and Miraculous Contrivances, no wonder they cheat the rest of Mankind. The only Match that I know of, for the Gentlemen of this End of the Town who look *Attentive* without *Thinking*, are those of the other End of the Town, who Talk *Wittily* without *Sense*.

Tatler, N. 75. P. 169.

The Happiness of the Man who marries my Sister will be, that he
has

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has no Faults to Correct in her,
but her own.

THE Faults that one Contracts from others, by Example or the Infection of Company, are easily mended by the Change of Conversation, or upon a nearer and more exact View of those we Admired and Copy'd from; But those Faults that are our own, *that Grow up in us and with us*, become by Degrees a Part of our Nature, and are therefore the hardest to be Subdued and Conquered; However *Monsieur Bickerstaff* pursues the usual Method of Fathers and Brothers in the Disposal of their Females, which is nothing else but an easy Complaisant Agreement with the Lover, to take all the Girl's *Faults* for *Perfections* and *Accomplishments*.

Tatler, N. 76. P. 170.

He is no Man's Enemy but his
own.

THE Unaccountable Mortal described in this Place, is first of all — No Man's Enemy — After that, *He is every Body's Friend* — Then, *He is no Friend to his Friends* — In the next Place, *A Friend*

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Friend to no Body else—— By and by, *No Body is a Friend to Him*—— And all this is called a *Soft Disposition* ; But whether the *Softness* be in the Character, or the Describer, is not said ; Between 'em, they make *Friendship* as great a *Mystery*, as Love.

Tatler, N. 76. P. 171.

Euphusius, with all the Good Qualities in the World, deserves well of no Body.

THen, without Doubt every Body has all the Ill Qualities in the World ; For *Euphusius* must do Somebody some Good, if he has *all* the Good Qualities belonging to Mankind ; But as a Demonstration, that he has all the Good Qualities in Nature, and especially the Vertue of *Temperance*, *Monsieur Bickerstaff* assures us, *That he keeps Wenches, in Plain Pinnors and Norwich Crapes.*

Tatler, N. 76. P. 172.

All the Advice I can give him is, to find a Lover for the Confident, for there is no other Bribe will pre-

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prevail; and I see by her Carriage, that it is no hard Matter, for she is too gay to have a Particular Passion.

UNaccountable Lady! that must be bribed with a Lover, and yet cannot be Particular! Mr. Bickerstaff has an admirable Way of Reading the Sex Backward; He gives a *whole World* of Admirers to the truly Fine and Vertuous who would be Particular, and a *Single Lover* to a Nymph; that is for enslaving all Mankind; This extraordinary Method of Proceeding deserves so just a Return, that the World in general must admire him, whilst he only desires the good Opinion of a few judicious Particulars.

Tatler, N. 76. P. 173.

Themselves must appropriate the Saddle, before Scandal can ride them.

IN this place *Scandal* is the *Saddle*, as well as the *Rider*: And what is more, the Beast of Burden is to fit it to his own Back; so that in the double Capacity of Groom and Jockey, Monsieur *Bickerstaff* is excluded; He has gained nothing by the

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A.

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Allegory, but what he might spare; That which he pretends to part with, by *that* very Act returns upon his own Hands again; He has *lost the Horse* by leaving him to be his own Groom, and under the Type of Scandal, *won the Saddle* to himself.

Tatler, N. 76. P. 174.

As for the Act of Oblivion he so strenuously insists on; *Le Roy S'avisera*, is a fashionable Answer.

THE Reader is to know that Monsieur *Bickerstaff* was desired (*Tatler 74*) to give an Act of Oblivion to his Delinquents, at least for Transportation; Admirable Petition! and Infinite Mercy! Where one of the worst Punishments in the Law, shall stand for an Instance of Oblivion and intire Forgiveness! But his Answer is, *Le Roy S'avisera*, the Majesty of *Bickerstaff* will take it into Consideration; 'Tis brave in *King Bickerstaff* to insist on this necessary Branch of his Prerogative, *The Negative Voice*! He calls this a *fashionable Answer*; But, alas! Monarchs are often placed at too remote a Distance from the Knowledge of Things; However let no Republican presume to contradict his Majesty

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jesty in any other Terms, but these, that what his Majesty is pleased to call fashionable, it is reserved for the Glory of his Majesty's Reign, to make so!

Tatler, N. 76. P. 175.

A young Gentleman, who has taken my Discourses upon *John Patridge* and others, in too literal a Sense, is suing an elder Brother to an Ejectment.

WHAT *Monsieur the Tatler* calls—*Suing to an Ejectment*, ordinary Lawyers call—*Suing on an Ejectment*—or, *Suing out an Ejectment against*—The Question arising upon this Case, as it is stated by *Monsieur*, will be this—Whether there be any need of ejecting a Person who is Dead in a Literal Sense?—Agreeable to *Monsieur Bickerstaff's* Advice, the Gentleman is desired to drop his Action, till this be found *Special*.

Tatler, N. 77. P. 178.

But because of late I have been thought too Satyrical.

PRODIGIOUS Scandal! A publick Spirited Gentleman heretofore, upon a Representation made him that he had been egregiously witty, and most insufferably ingenious, resolved to be dull for the future in pure *Pitty* to the Forlorn Condition of Mankind; But the hard-hearted *Bickerstaff*, goes on in his Tyrannical Way, and has positively determined, that even his *Dullness* shall be *Designing*.

Tatler, N. 77. P. 180.

Artagnan did Wonders. *Roban* performed Miracles. *Guiche* did Wonders. *Gattion* performed Miracles. Every Body did Wonders.

THE *French* have the greatest Variety of Vanity of any Nation upon Earth; They want no Tautology, and as seldom Care to repeat a Complement as a Battle; But Conduct is in some sort a Recompence for Valour: and since *Monsieur the Tatler* cannot make the *French* Couragious, he thinks it Panegyrick enough, to represent them as *Designing*, in his own Sense of the Complement.

Tat-

Tatler, N. 78. P. 185.

I must likewise insist, that he would conclude with, *I am with great Respect*, or plainly, *I am*, without further Addition; and not insult me, by an Assurance of his being with *great Truth and Esteem* my humble Servant.

IF *Monsieur the Tatler* would not be insulted with high and elevated Expressions of *Respect*, he ought not to begin the Quarrel, with prodigious and insufferable Degrees of *Merit*.

Tatler, N. 78. P. 185.

These may appear Niceties to vulgar Minds.

Vulgar Minds are very good Judges of a Nicety; But *Montieur Bickerstaff* in the next Words, professes to be a *Man of Honour and Distinction*: which is a Way of Dealing with himself, without any Regard to *Nicety*.

Tat

Tatler, N. 78. P. 186.

When I had Reprimanded him for the Ardor wherein he expressed himself, which I thought had not enough of that Veneration, with which the Marriage-Bed is to be ascended.

Monsieur Bickerstaff chuses a Lover for his Sister Jenny, whom he describes in *Latin* and *English* as a Man of extraordinary Vigour and Industry; Qualifications, says he, Which ought by no means to be over-look'd, for this very good Reason, because they are the Reward of Chastity; But now he reprimands *Tranquillus*, a Name signifying Vigour, Industry, and Ardor, for expressing that Passion too warmly, which those Qualifications naturally incline to; and this is done with abundance of Reason: For after having supplied his Sister's Necessities, he justly expects, that some Regard should be pay'd to his own Venerable Office and Function.

Tat-

Tatler, N. 79. P. 189.

There was no avoiding the Inconvenience of making the Ceremony and Festival more Publick, than the modern way of celebrating them makes me approve of.

'TIS great Pity that so extraordinary a Marriage as that of Mrs. *Jenny Dittaff* was not made for ever Memorable and Renowned, by her Brother *Bickerstaff's* extraordinary Invention of a *Private Ceremony and Festival*.

Tatler, N. 79. P. 191.

He had a Way of Looking at his Plate, and Speaking aloud in an inward Manner.

*I*nternal Speaking is used most commonly in *Soliloques* at some Distance from Company, or where no Body is to hear but only Friends; Now a Sailor's speaking Loud, that he might not be heard, is a Method in Language, that can only be
ex-

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exceeded, by an Author's talking *Sense*,
which no Body can *understand*.

Tatler, N. 80. P. 194.

I then took him by the Hand, and
led him to the upper End of the
Room, where I placed him in
my great *Elbow-Chair*.

JUST before, *Monsieur the Tatler* says, he
ordered a *Joint-Stool* to be carried out
of the Room, *because it was an Instrument*
of Distinction, and in the Room of this
sets his great *Elbow-Chair*, which is an
Instrument of Distinction as well as the
Joint-Stool; But consider *Monsieur* out of
his own Chair, and after that, his De-
crees and Orders, like those of his Con-
temporaries upon their quitting that Post,
dwindle to the Vulgar and Unsurprizing;
and therefore he gives even the Spleena-
tick **Madman** the Character of *Good Sense*
and *Reason* upon his assuming that Place;
For in all Corporations, as well as at *Rome*,
Infallibility resides in the *Chair*.

Tat-

Tatler, N. 81. P. 198.

No Creature, which was not made in an human Figure; could possibly ascend the Mountain.

PRODIGIOUS Ascent! Which no Creature could climb but a Man! Not Cats, Squirrels or Monkeys! Logicians are allowed to suppose whatever is not impossible, but *Romantick* Writers may make even Impossibilities Credible and Real; It is a Question whither he who thinks two Legs and an upright Posture the most proper for ascending, has not himself a *Strange Alacrity in Sinking*.

Tatler, N. 81. P. 203.

Cato said two or three Smart Sentences, as, that the most virtuous Man, where-ever he was seated, was always at the upper End of the Table.

TH^O' *Cato* was perhaps the Author of this Sentence, yet as Smart a Fellow as he was, he stands obliged to *Sancha Pancha*, for the Application.

Tatler, N. 81. P. 263.

Cicero took the Occasion to make a long Discourse in Praise of Cato.

TO prove this Discourse made at the Table of Fame, to be in Praise of Cato, Monsieur Bickerstaff, the only Mortal present at the Interview, assures us that he was not able to hear one Word of what they said: Which is a compleat Demonstration, that an Author may be present at the Table of Fame, without partaking of the Entertainment.

Tatler, N. 82. P. 206.

The Piety of Children to Parents, and the Affection of Parents to their Children, are but the Effects of Instinct.

IF this were true, the same Affection and Piety would be common to Brutes, who have natural Instinct as well as human Creatures; But Monsieur the Tatler loves to make our Duty easy to us, and therefore puts it out of our Power to offend.

Tat.

Tatler, N. 82. P. 206.

The Contemplation of Distresses of
this sort, softens the Mind of
Man, and makes the Heart bet-
ter.

THE Bettering of one's Heart by the
Contemplation of Distresses, is ex-
actly like the Bickerstaff's Project for
Whitening their Posterity by Marrying the
Nar-brown Girls of the Country; Mon-
sieur has put it into the Power of the fair
Sex to requite him for his Satyrs, by as-
suring them, that the Dismal, the Pining,
and the Inconsolable, is the only State;
that would do his Heart good.

Tatler, N. 82. P. 209.

When the Family and Neighbourhood got together round the Bodies, no one asked any Question, but the Objects before 'em told the Story.

Should a Man of the most lively Imagination turn to the Picture of *Hero* and *Leander* in the *English Ovid*, it would be difficult for him to learn much from those Black and White Figures, without consulting the *Epistle*; And nothing is so Natural as for a Company met together at the Discovery of two dead Bodies, to ask each other Questions, without ever consulting the Deceased; but there was a Necessity of inserting some surprizing Turn of Wit to make the Story new, least the Reader should remove it back again to *Sestos*, with the same ease that *Monsieur Bickerstaff* brought it into *Cornwall*.

Tatler, N. 83. P. 214.

Don't think of finding out who I am, for notwithstanding your Interest in *Demons*, they cannot help you either to my Name, or a Sight of my Face.

THis is part of a Letter from the unknown *Maria*, to Monsieur *Bickerstaff*, and is a Declaration of her Passion, with a Resolution to continue *Incog*, notwithstanding *Monsieur's* Interest in *Demons*; For a Mistress for a Conjuror, ought to be above the Power of the Devil.

Tatler, N. 83. P. 214.

She is pleased to speak Civilly of my Sense.

M*aria* had said of Monsieur the *Tatler*, that his Understanding charmed her; This he, conscious of the perfect Knowledge of himself, calls, not a *Complement*, but a *Civility*; and indeed it is his own great

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great Condescension, to accept of it as such : For he knows very well, that the Epithet (*Charming*) has been apply'd to Monkeys, Shock-Dogs, and Blackamoors.

I only wish you could think of making out who you

Tatler, N. 83. P. 215.

Time was when I could have told her, I had received a Letter from her fair Hands; and that if this Paper trembled, as she read it, it then best expressed its Author, or some such gay Fancy.

TO call an Expression *Gay*, which describes the *Trembling* Condition of the Lover who utters it, is in the usual Dialect of that Passion, one of the *Fooeries* of Love ; *Monsieur the Tatler* has given us the Character of a *merry Fellow* : perhaps this Way of being *Gay* in the midst of Pain and Horror, is the utmost Height of that Humour, and makes your very *merry Fellow*.

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Tat-

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Tatler, N. 83. P. 215.

Her Form struck her Beholders
with Ideas more moving and forcible, than ever were inspired by Musick, Painting or Eloquence.

That a Fine Lady, who is the Substance of Beauty, should give us more moving Ideas than Painting, which is only the Shadow: or in other Words, that the *Life* should be more *Lively* than the *Picture*, is a Discovery so amazing, I wonder how it could possibly be expressed, without the *Inspiration of Eloquence*.

Tatler, N. 83. P. 216.

You join the Man with the Philosopher.

Mrs. had said some Civil Things of Monsieur Bickerstaff, which he in his Answer to that Lady, calls *joining the Man to the Philosopher*; Ungrateful Bickerstaff! to fall in Love with your self, just as you should have fallen in Love with the Lady; Allow the *Monseur* some Sense, and he will understand your Meaning

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ign to his own Advantage, and is positive, that you think him a Philosopher. I hope by that Expression, *join the Man and the Philosopher*, neither *Maria*, nor *Monsieur the Tatler*, mean *Marriage*; for *Monsieur* has by a thousand Instances declared, that he will not be confined even to Philosophy, without the Possibility of a Divorce.

*There is the Sub-
stance of Beauty, should give us
more moving Ideas than Pictures, which
is only the Shadow: as in other Words,
that the Life should be more lively than
the Picture, is a Discovery so amazing,
which now is said to be
without the Assistance of Experience.*

*Letter, N. 8. P. 216.
You join the Man with the Philo-
sopher.*

The End of the Second Part.

*VI. Monsieur Pickens, which he in
his Answer to that Lady, calls joining the
Man to the Philosopher: That useful Dis-
covery to fall in Love with our self, just
as you should have fallen in Love with
the Lady: Allow me to mention some
sense, and he will understand your Mean-
ing.*

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ERRATA in the Second Part.

Page 12. Line 26. for *or*, read *and*. P.
 20. l. 9. after *is*, r. *Bravely*. P. 29.
 l. 6. for *Billiant*, r. *Brilliant*. P. 44. l. 16.
 Dele, *the*. P. 51. l. 16. for *Tail*, are, r.
Tail are. P. 59. l. 19. for *Defty*, r. *Mo-*
defty. P. 60.

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E. R.